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BIOGRAPHY.

Life of James Usher, D. D.

ARCHBISHOP OF ARMAGH.

[Continued from page 206.]

OUR archbishop has been falsely charged with having advised king Charles I. to pass the bill for the attainder of the Earl of Strafford, but in fact he only concurred with the other bishops, in recommending to his Majesty to act strictly according to his own conscience. So far, indeed, is this charge from being true, that the lord Primate frequently visited the Earl in the tower, and prepared him by his own desire, for his great change. Not many months after the execution of this unfortunate nobleman, came over the news of the breaking out of the Irish rebellion, in which affliction the archbishop had a great share; for the rebels plundered his houses in the country and seized all his cattle, to a great value, leaving nothing but his library, which was afterward conveyed to Chester, and from thence to London. This reduced him to so low a condition, that he was forced, for a present supply, to sell or pawn all the plate and jewels he had; yet he bore all his crosses with christian patience, and even cheerfulness. In consequence of his misfortunes, which excited universal compassion, the university of Leyden offered him an honorary Professorship, with an ample stipend; and Cardinal Richelieu invited him to France, with the promise of a noble pension and the freedom of religion; but these offers he declined on being preferred by the King to the bishopric of Carlisle, then vacated by the death of Dr. Barnaby Potter. Upon this he made shift to subsist, till the rebellious house of Commons seized upon all bishops' lands; and though in consideration of his great losses in Ireland, as well as of his own great merits, they voted him a pension of 400*l*. per annum, yet he never received above one or two payments at most.

When his Majesty removed to Oxford, the archbishop fixed his residence entirely there, preaching commonly in one church or other every Sunday, being constantly attended by a crowded audience, though his way of preaching was very different from that affected frothy sort of oratory which was then much in use; "and I remember I then heard, (says his chaplain, Dr. Parr) that there was a person in the university, (Dr. Thomas Marshal, afterwards Dean of

Gloucester) very much famed for that kind of preaching, who, after he had sometime heard the Lord Primate's sermons, and observed how plain, yet how moving they were, and being sufficiently satisfied that it was not from want of wit or learning that he did not do otherwise, was soon convinced that his was not the most ready way of gaining souls, and therefore quitting his affected style and studied periods, took up a more plain and profitable way of preaching, so that coming afterwards to visit the Lord Primate, he gave him many thanks, and told him he had now learned of him how to preach, and that since he had followed his example, he had found more satisfaction in his conscience and comfort in his ministry, than he had ever before. And I remember one sermon above the rest which he preached in Exeter College Chapel, about that time; the text, Proverbs, xviii. 1. *Through desire a man having separated himself, seeketh and intermedleth with all wisdom;* in which sermon he so lively and particularly set forth the excellency of true wisdom, as well human as divine, and that desire which every ingenious and virtuous soul ought to have for it, that it wrought so effectually upon the hearts of many of the younger students, that it rendered them more serious, and made them ply their studies much harder than before."

In the summer of 1643, the Primate was nominated one of the assembly of divines at Westminster, the faction being desirous of gaining some credit to that schismatical junto, by choosing so great a man one of its members; but he neither approved the authority that named him, nor the business upon which they met, and therefore never honored them with his company. This contempt so irritated the mock assembly, that they complained of him to the House of Commons, who soon voted him out again, a favor which the archbishop took more kindly than their choosing him in. And now, when the faction at Westminster found that he was not for their turn, but on the contrary, had preached against their rebellions proceedings, they were so enraged as to make an order for the seizing a valuable collection of books which he had left at Chelsea college. Accordingly the books were seized, and would have been sold, had not Dr. Featly, who was a member of the assembly, obtained the books for his own use, either as a gift or by purchase; and so having got them into his hands, presented them to the primate. But many valuable manuscripts, and letters from learned friends, were irrecoverably lost.

Whilst he was at Oxford, he published several works, evincing his prodigious erudition, particularly an edition of the epistles of the early fathers, in Greek and Latin, and a very learned dissertation. About seven years afterwards he published his *Appendix Ignatiana*, containing, besides other tracts, the seven genuine Epistles of Ignatius, by which the perpetual succession of the episcopal order is irrefragibly confirmed.

When Oxford seemed no longer safe for the king's friends, the archbishop withdrew to Cardiff, of which place his son in law was governor; but on the removal of the garrison he was in a strait where to go, and therefore began to have some thoughts of passing over to Holland or France, to both which countries he had been in-

vited. While however he was in this perplexity, the lady dowager Stradling sent him a kind invitation to come to her castle at St. Donates, which he accepted as a great favor. In his journey the Primate and his company were assaulted by a Welch troop, who fell to plundering; and having broke open all his chests of books, divided the contents among themselves; but when the officers came up, they were very much concerned at what had happened; and retrieved as much as they could. Afterwards by the zeal of the clergy and gentry, his lordship recovered the greatest part of his manuscripts and books, though some very valuable ones were irrecoverably lost.

During his abode at St. Donates, he was seized with so severe an illness that his life was despaired of by the physician who attended him; but God had some further work for him to perform, and was pleased to restore him to his former health and strength. Whilst he was in the midst of the pain, he was still patient, praising God and resigning himself to his will, and giving all those about him, or that came to visit him, excellent advice to lead an holy life, and to prepare for death ere its agonies seized them, saying "It is a dangerous thing to leave all undone till our last sickness; I fear *a death-bed repentance* will avail us little if we have lived vainly and viciously, and neglected our conversion till we can sin no longer."

While he thus lay, there came to see him a member of the House of Commons, to whom he said, "Sir, you see I am very weak, and I cannot expect to live many hours; you are returning to the Parliament, I am going to God; my blood and life are almost spent; I charge you to tell them, from me, that I know they are in the wrong, and have dealt very injuriously with the king, and I am not mistaken in this matter."

Having resided about a year at St. Donates, he accepted an invitation from the countess Dowager of Peterborough, to make his abode with her, and accordingly arrived at her house, in London, in the summer of 1646.

Here he was soon disturbed by an order of Parliament, that whoever came from any of the king's garrisons to London, should signify their names to the committee at Goldsmith's Hall, and give notice of their being in town, and the place where they lodged. In consequence of this his lordship sent his chaplain to acquaint the committee that he was in town, and at the countess of Peterborough's house; but they refused to take any notice of the information, unless the Archbishop came personally before them. Accordingly he made his appearance, and was strictly examined where he had been ever since his departure from London; and they demanded farther, whether ever any person desired him to use his power with the king to grant a toleration to the Irish papists? To which he answered, that no one had ever moved any such thing to him, adding that both himself and his majesty were always averse to any such grant. Having answered the queries, the chairman offered him the *negative oath*, (which had been made on purpose for those who had been adherents to the king, or who come from any of the royal garrisons,) but he desired time to consider of it, and so was dismissed. Not long after this he retired with lady Peterborough to her country house at Rye-

gate in Surrey, where he often preached either in her chapel or in the parish church.

About the beginning of 1647 he was chosen by the honorable society of Lincoln's Inn to be their preacher, which, after some solicitation he accepted, and constantly preached in their chapel, during term, for almost eight years; till at last, his eye-sight and voice failing, he was obliged to quit that station, to the great regret of his hearers.

While the king was a prisoner in the Isle of Wight, the archbishop preached with great earnestness against rebellious and seditious covenants; and when the Parliament entered into a mock treaty with that unfortunate prince, in which the abolition of episcopacy was insisted upon by the commissioners on one side, and opposed by the king, the lord Primate proposed a middle plan of uniting the episcopal with the presbyterian government, which the king approved of; but the faction would consent to nothing short of a destruction of the order of bishops.

When that excellent monarch was inhumanly butchered before his own palace, the lord Primate was at lady Peterborough's town residence near Whitehall. On that occasion some of the household got upon the leads, and as soon as his Majesty came upon the scaffold, they went to acquaint the archbishop of it, and asked him if he would see the king once more before he was put to death. He was at first unwilling, but was at last persuaded to go up, as well out of desire to see his majesty once again, as also curiosity, since he could scarcely believe what they told him, unless he saw it. When he was come upon the leads the king was in his speech; the lord Primate stood still and said nothing, but sighed, and lifting up his hands and eyes (filled with tears) towards heaven, seemed to pray earnestly; but when his majesty had done speaking, and had pulled off his cloak and doublet, and stood stripped in his waistcoat, and the villains in vizards began to tie up his hair, the good bishop, no longer able to bear so dismal a sight, and being full of grief and horror for that most wicked fact now ready to be executed, grew pale, and began to faint; so that if he had not been observed by his own servant, and some others that stood near him, he had swooned away; so they presently carried him down and laid him on his bed, where he used these powerful weapons which God has left his people in such afflictions, viz. *prayers and tears.**

After this sad tragedy, the government, if it may be so called, was managed by a corrupt oligarchy, till Oliver Cromwell turned them out, and set up himself for protector, though ruling with as much tyranny as the former. During these melancholly times the lord Primate kept close to his study and charge at Lincoln's Inn, comforting the loyal party that this usurpation would quickly expire, and that the king would return unto his throne, though he himself should not live to see it; and thus much he declared not long before his death to his grandson, saying that this usurpation of Cromwell's was like that of some of the Grecian tyrants, which, "as it began by an army, so it commonly ended with the death of the usurpers."

* Parr. p. 72.

Cromwell however affected to have a great respect for the Primate, and expressed a wish to see him. His grace was not very willing to go, but at the importunity of his friends, who thought that a refusal would only exasperate the tyrant, he consented and had an interview with him. After a good deal of canting discourse, Cromwell civilly dismissed him, and either then or some time afterwards, promised to give him a lease of part of the lands belonging to the Archbishopric of Armagh, for twenty-one years, which the Primate thought it no harm to accept, considering it was but his own, and that it might be of service to his daughter and grand children. But the crafty hypocrite, though he made the promise, delayed passing the grant as long as the Primate lived, and after his death refused it to his family, because they were loyalists.

Dr. Parr gives us the particulars of another interview between our Prelate and the Usurper, which, as being curious, we shall here relate. This happened in the year 1655; when Cromwell, out of rage against the orthodox clergy, prohibited them from teaching school, or from performing any part of their ministerial function; whereupon some of the most considerable Episcopal clergy in and about London, desired my Lord Primate that he would use his interest with Cromwell (since they heard he pretended a great respect for him) that as he granted liberty of conscience to almost all sorts of religions, so the Episcopal divines might have the same freedom of serving God in their private congregations, since they were not permitted in public churches, according to the liturgy of the church of England; and that neither the ministers nor those that frequented that service, might be any more hindered or disturbed by his soldiers. So, according to their desires, he went and used his utmost endeavors with Cromwell for taking off this restraint, which was at last promised, though with some difficulty, that they should not be molested, provided they meddled not with any matters relating to his government. But when the Lord Primate went to him the second time to get this promise ratified and put into writing, he found him under his surgeon's hands, who was dressing a great bile he had on his breast; so Cromwell prayed the Lord Primate to sit down a little, and that when he was dressed he would speak with him; whilst this was doing, Cromwell said, "If this core," pointing to the bile, "were once out, I should quickly be well"—to whom the good bishop replied, "I doubt the core lies deeper; there is a core at the heart that must be taken out, or else it will not be well." "Ah," replied he, seeming unconcerned, "so there is indeed," and sighed. But when the Lord Primate began to speak to him concerning the business he came about, he answered him to this effect; that he had since better considered it, having advised with his council about it, and that they thought it not safe for him to grant liberty of conscience to that sort of men who were restless and implacable enemies to his government; and so he took leave of him with good words and outward civility. The Lord Primare seeing it was in vain to urge it any further, said little more to him, but returned to his lodgings very much troubled and concerned that his endeavors had met with no better success; when he said to some of his relations and myself, that came to see him, "This false man hath

broken his word with me, and refuseth to perform what he hath promised; well, he will have little cause to glory in his wickedness, for he will not continue long; the King will return, though I shall not live to see it; you may; the government, both in church and state, are in confusion; the Papists are advancing their projects and making such advantages as will hardly be prevented."*

About the beginning of 1655, he went from London to Ryegate, where he employed himself in finishing his *Chronologia Sacra*, and in preparing for his great change, which increasing infirmities convinced him was drawing nigh. It was customary for him to make some note on the margin of his almanac, against his birth day, and that for this year was as follows: "*Now aged 75: my days are full:*" and presently after, *Resignation;* which show that he now thought that the days of his pilgrimage were fulfilled, and therefore wholly resigned himself to God's will and pleasure.

On the 20th of March he complained of the sciatica, and the next morning was seized with a pleurisy, of which he died in the afternoon of the same day. His last words were remarkable, and strikingly indicate the humility of his mind. "*O Lord forgive me; especially my sins of omission.*"

Thus died this humble and holy man, praying for the pardon of his sins of omission, who was never known to omit his duty, or scarcely to let any time slip wherein he was not employed in some good action or other; and if such a man thought he had so much to ask forgiveness for, what an account must those have to make who scarcely bestow any of their time as they ought to do!

It was intended by his friends to inter his remains privately, in the Countess of Peterborough's vault at Ryegate; but Cromwell, thinking he should get some credit by giving the Primate a public burial, sent an order to his relations, forbidding them to bury his body any where else than in Westminster Abbey. This command they were forced to obey, though sorely against their will; clearly perceiving the usurper's drift, and that after all he would not defray the expences of the funeral, in which they were not deceived, for the whole charge fell upon them at last. However, on the 17th of April, the corpse was removed from Ryegate to London, being met and attended by the coaches of most of the persons of quality then in the town; the clergy in and about London waiting on the hearse from Somerset House to the Abbey, where the crowd was so great that a guard was placed to prevent the rudeness of the people. The body being brought into the choir, Dr. Barnard preached a sermon on 1. Sam. xxv. 1.—*And Samuel died, and all Israel were gathered together and lamented him.* When the sermon was finished, the body was conveyed to the grave in St. Erasmus's Chapel, and buried there by Dr. Barnard, according to the form of the church of England.

The number of his works which he published amounted to thirty, many of which were in Latin. His MSS. were exceedingly numerous, but many of the most valuable were lost after his death; the remainder, with his library, are in Trinity College, Dublin.

* Parr. p. 75.

FOR THE CHURCHMAN'S MAGAZINE.

MR. EDITOR,

I send you a manuscript Sermon, which was well received when delivered, Such as it is, if you will be at the pains to correct its inaccuracies, you may make of it what use you please. DAVID BUTLER.

ST. JOHN, iii. 9.

Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin because he is born of God.

THE design of this epistle of St. John, seems evidently to have been to baffle the errors of some false disciples who boasted of being born of God; and, as it seems, grounded their confidence of salvation on what was past instead of what was present. In no part is his drift more apparent than in the words of the text. In this he evidently teaches, that to be born of God is to cease from sin. This cessation from sin is effected by the spirit of God. This is the seed which remaineth in him who is thus born.

Every one who is thoroughly acquainted with the christian religion, knows that its intent is to purify the heart and perfect the human character. Every one acquainted with the human character, knows that in its own nature it is very imperfect; and with the highest attainments, the present state will admit of, subject to many errors, and attended with many blemishes. Thus unsullied purity can be attained only through Jesus Christ. Independent of him, there can be no reconciliation with God, who is of purer eyes than to behold iniquity. If you will keep in mind what has now been said, and strictly attend to what I am going to say, it will let you into the meaning of this text, and it will strike you with that conviction which will be perfectly satisfactory.

The apostle tells us, that *whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin because he is born of God.*

As our purity from sin depends upon our relation to Jesus Christ, we find that he has appointed a plain and easy method of forming this relation. Let others teach as they will, St. Paul tells us that *as many of us as have been baptized into Jesus Christ have put on Christ.* At this putting on of Christ, the seed of God is planted in us: we are adopted into God's family, and all the necessary graces for continuing in it are indulged us. This is clearly the case. If you doubt it, figure to yourself a man who adopts children into his family and then suffers them to perish for want of attention, and see if you are willing to apply it to him *whose tender mercies are over all his works.* Thus the christian life commences at baptism; a seed is then planted for its growth. In some this seed flourishes, in others it does not. A continuation of this seed St. John mentions as the preservation against sin, and the preservation of it depends on the culture of him in whom it is planted. He in whom this seed is preserved, is truly born of God, and therefore cannot sin. Here recollect, that righteousness, obedience to God's commandments is the proper growth of this seed: it is the sum of christianity when founded upon gospel motives. He who undertakes the christian life, knows

this to be the case; he knows that he is to obey God's commandments. While he is fixed in this persuasion, and practices accordingly, the seed of christianity remaineth in him. While he continues under this impression, to obey appears for his interest; from his love to God, it is his pleasure. He cannot, therefore, whilst thus situated, knowingly and wilfully disobey him; his seed remaineth in him; he cherishes and continues those impulses to goodness which he feels, and suppresses every thing to the contrary. It is the most earnest desire, it is the fixed principle of his heart to obey God in all things. For assistance to do this, he most earnestly solicits the throne of grace; and with the most hearty contrition, confesses and laments his failings. This disposition of mind is without doubt, what the apostle means, when he says, that *he who is born of God doth not commit sin.* He cannot mean that he does in no sense sin; because he says in another place, that *if we say we have no sin we deceive ourselves, and the truth is not in us.* Without doubt if this text was in the Prayer Book and no where else, it would be as much objected to as are the demands in our baptismal office, for they are evidently constructed upon the same principle. He who says who can fulfil them, may as well say, who can be a christian? if what St. John says is true, that *whosoever is born of God doth not commit sin.* Is it not now plain to you, that by following the dictates of conscience, and living in obedience to God's commandments, is what St. John means by being born of God.

But you wish to know how this explanation of these words agrees with many other passages of scripture, when you are taught that you must *be born again*, that you must be regenerated and become new creatures. I likewise wish that you should know it, for it would be the best preservation against imposition upon the subject of religion, that you could possibly possess. You would never then leave the substance of christianity and grasp at phantoms; shadows would not divert you from that holy faith which is intended to make you fruitful in every good work, and induce you to *live soberly, righteously and godly in this present world.* Now let me seriously ask you whether you can conceive of a greater change in the human mind than to have it brought to act in opposition to all its evil cravings and desires; brought into subjection to the will of God, and acting in conformity to that, in spite of the inclinations of the flesh. Is not this change sufficient? can you think of any other that would do any good? Do any of your acquaintance who profess more perfectly exhibit so much? More, I am confident they cannot do. Let this then be the criterion to judge both yourselves and them. Whoever professes to give you any other mark of being born of God may deceive you. Infallible truth cannot mislead us. By that we are informed, that *whosoever is born of God doth not commit sin;* that *he that doth righteousness is righteous;* and that *this is the love of God that we keep his commandments.*

It is my most earnest wish that you should be informed of the true meaning of the offices of the church, that you may see their connection and agreement with the holy scriptures. What I have now said has been to lead you on to this, to show you how perfectly

St. John and the church agree. Here I shall, if you will attend to it, clear up all your doubts with regard to St. John's differing with the other parts of the New Testament respecting being born of God.

You will recollect that the first intimation we have in the gospel of the necessity of a new birth, was taught by our Savior to Nicodemus. He told him he must *be born of water and the spirit.* This you will find that the church considers as spoken of his baptism, by using it previous to its celebration; and on the authority of which she exhorts her members to *call upon God the Father through our Lord Jesus Christ*, that the child or person about to receive this holy sacrament may *be baptized with water and the Holy Ghost, and received into Christ's holy church and be made a living member of the same.* But you are ready to wonder how St. John could be right when he teaches that to be born of God is to be without sin, if the birth spoken of by our Savior was the admission into his church by baptism. I will explain this to you, and show you how perfectly our Savior, St. John and the church all agree. You will recollect that the qualifications which Christ requires in order for the reception of his baptism, are sincere repentance and faith; a sorrow for past sins, with a resolution to forsake them; and a belief that Jesus Christ is the Son of God; that all he hath taught is true, and that through him God will pardon the penitent and receive him to his favor. These are the qualifications which Christ requires; these must always be professed and consequently supposed at baptism. These qualifications are not to be transient, but abiding, not only to occupy the mind at baptism, but through the whole term of this mortal existence. I have observed to you that no qualifications we can possess, can reinstate us in the favor of God, only through the merits of Jesus Christ. This repentance and faith cannot do, because there isno merit in them But upon our becoming thus qualified, Christ proposes to adopt us into his family, and to stand mediator between us and our offended God. The mode he has appointed for this adoption is baptism. Now people are apt to mistake the qualifications for the adoption. In other cases it seems easy enough to show people the difference between qualification and membership. No man, in his right mind, ever supposes himself a justice of peace till he is properly appointed to that office, let him be ever so well qualified. It is just as absurd to suppose one a christian who is not made so by baptism, let his qualifications be ever so good. The reason is because the gospel has appointed no other way for admission to christian privileges but baptism; and God has certainly as good a right to appoint a form of admission into his family, as men have into theirs. How often he pleases to dispense with this form is none of our business; he has not told us that he ever will; and we have no reason to suppose that he will as to those who voluntary slight and contemn his mode of adoption. As this is the case, that baptism is the method pointed out in the gospel for admission into Christ's church, and repentance and faith the proper qualifications for the recipient, when these are possessed the adoption is always made complete at baptism. God receives us into his favor, forgives us our sins, and affords us the necessary graces to continue his dutiful and obedient children.

Thus we are born of God; we are in the state described by St. John; because we are dead unto sin we no longer live in it. At putting on Christ, which is the new man, we put off the body of sin, which is the old man. While we continue so, we are in a state of sonship. If at our baptism we do not thus put off the old man, we frustrate for the time being the whole design of it; and are guilty of a most horrible crime; for we profess both to God and man to do it.

What St. John means by being born of God is, to be in a state of sonship. This sonship you see is first formed at our baptism, when we openly and solemnly profess to forsake sin. If we do not forsake it, we are not, in the true spirit of the gospel, born of God, because that is a component part of the new birth; and he who has been baptized, and is dead unto sin, is the only one who is truly born of God. I will show you this by a plain similitude; show you the propriety of calling baptism the new birth, as you see the church does, and likewise that he alone is truly born of God who doth not sin. We will suppose that a man from motives of compassion, agrees to adopt an infant into his family. The qualities of infancy are his first requirement; he asks no more than the infant possesses.—When he takes this infant into his family, is he not completely adopted, is he not every way a complete member of that family? You must all of you certainly pronounce that he is. At the time of this adoption the master of the family shall require of him from whom he receives this child, certain rules of temperance and sobriety, in short, submission to the rules and regulations of his own family.—When he becomes capable of obedience, it shall then be the condition of his enjoying the privileges of an adopted state, should this child transgress these rules, would you while he continued his disobedience call him the son of him who had conditionally adopted him? Would he in that state be a proper member of that family? At one stage of his life, his sonship was complete; because he possessed all the qualifications required at that stage. But at a different stage, qualifications are required which he does not possess; so that he is not now a proper member of the family; but has only the privilege of restoring himself by repentance. Still his repentance alone is not his new birth; his first adoption, united with his repentance, constitutes that birth. His first adoption supposes the life he now sets out to live; and thus the intended sonship is answered; he is thus entitled to all the privileges of an adopted state. This similitude will explain to you the state of those who come to baptism unqualified. Their sonship, their adoption is incomplete till they possess repentance and faith.

You see now that the true spirit and intent of baptism is *to die unto sin and live unto righteousness.* We then profess subjection to the laws of Christ. Upon this profession, if it be real, God receives us to his favor: if not, then whenever it becomes so, the intent of our baptism is answered, and we are born of God. This will lead you directly into the propriety of our office for baptism. Whoever is admitted to this sacrament either personally or by his sureties professes to believe all the articles of the christian faith; he likewise engages to keep God's holy will and commandments. This profession the minister must suppose is sincere. (I would here remark that

the church goes upon the ground that infants are entitled to baptism, that their innocence from actual transgression is to them instead of repentance and faith; and that these engagements are entered into by sureties only that the child may early understand that his baptism obliges him to these things.) But faith and repentance you see are professed by all to whom the church dispenses baptism. As these are the qualifications which Christ requires, she supposes all who receive baptism to possess the benefits of it, forgiveness of sin and adoption into the church of Christ, which adoption can be effected only by the spirit of God. This is the ground the church must take unless she forms an office on purpose for hypocrites; and knowing them to be such, she would certainly have no right to admit them.—This therefore is a matter which must be settled between God and the insincere professor. The church always (as she in charity is bound to do,) prays that he who is baptized, *may be washed and sanctified with the Holy Ghost, and received into the ark of Christ's church.* This is the first petition we put up to God. We afterwards pray *that the old Adam may be so buried that the new man may be raised up in him.* This is conformable to what the apostle says of being buried with Christ in baptism. We here profess to bury all our evil propensities, to put off the body of sin; and Christ also engages to wash us from the guilt of what is past. As these are buried, new affections, new desires and pursuits are to be assumed. As we have put on Christ, our lives are to be conformable to his gospel: we are to rise with him, as the apostle by a beautiful metaphor expresses it, through the faith of the operation of God, who hath raised him from the dead.

After baptism, having full faith in its being God's appointed mode of admission into his church, and not doubting of his blessing and rendering effectual his own institution, we then thank him "that it hath pleased him to regenerate this infant, or person, with his holy spirit, to receive him for his own child by adoption, and to incorporate him into his holy church." Now observe the correspondence that still continues between St. John and the church. We then pray *that he being dead unto sin and living unto righteousness, and being buried with Christ in his death may crucify the whole body of sin.* This is what now belongs to him to do in order to maintain his relation to Christ, and without this the church no more flatters him with being born of God than does St. John. The prayer proceeds upon the very ground of the text. It considers baptism as first giving the relation to Christ, rendering the person a partaker of his death; but to be a partaker of his resurrection, he must rise with him to a newness of life. This is further illustrated in the exhortation to the newly baptized person. In that he is reminded that *baptism doth represent unto us our profession, which is to follow the example of our Savior Christ, and to be made like unto him, that as he died and rose again for us, so should we who are baptized die from sin and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.*

By this you see that the church as well as the bible considers the true regeneration of the human character consistent only with a constant habit of obedience. When this is professed and exercised

at baptism, the regeneration then stands complete. The state is changed from an uncovenanted one, into God's covenant; and the heart is renewed by the Holy Ghost. But a persevering obedience to God is necessary to continue us in the regenerate state; or to render us acceptable to him, by the terms of the covenant into which we are admitted. Not that it requires perfect, or unsinning obedience, but obedience to the gospel of Christ. That is, to aim at that which is perfect, and with a hearty contrition acknowledge every failure. Is it possible now that there can be any less encouragement given to sin than what is given upon these principles? Must that church be censured as absurd and corrupt which, with St. John, teaches that a habit of sin is utterly repugnant to the true christian character, and that every breach of duty exposes us to the wrath of God? That nothing but a constant habit of penitence even for the sins of infirmity can secure our friendship with heaven? Who teaches a purer system than this? Who is it that can show us a more excellent way?

But it does not teach us instantaneous regeneration by the spirit. True it does not, any farther than as it may be the act of the spirit in our adoption into Christ's holy church, (which is a spiritual society) by our baptism. Neither do I discover any such teaching in the gospel. Instantaneous regeneration is a phrase not to be found in the gospel of Christ; and however well it may serve other purposes, it has never appeared to me to be of any service to religion. This my brethren, is what the Bible, and what the church teaches you, to repent and become converted, if you are in the habit of sin; and they both teach you upon this, that you shall be forgiven and received to the favor of God through the merits of Christ; that your affections must be renewed; your minds sanctified by the influences of the spirit of God, leading you into the habit of obedience to all his holy commandments. What else is there wanted? Whom do you see any better or happier than what this would make them? Is there not danger on any other ground of resting upon false security? When obedience to the gospel is made the criterion to judge of the safety of your situation, will you not be more likely to be deterred from sin, than when you rely upon some certain impulses of the mind, as the sure tokens of the friendship of heaven? The gospel certainly informs us, that judgment at the last day, will be pronounced upon our actions, not upon our feelings. These actions, to constitute them good and acceptable to God, must proceed from purity of intention; the heart must be right, our thoughts as well as our actions must be regulated by the gospel of Christ; the whole soul must be moulded into the habit of obedience, into that love of God and man from which it will naturally flow. To compass this is the great business of our lives, and ought to be our most earnest endeavor. The great difficulty attending the christian life, is acts of obedience. Many things are required of us which our natural inclinations oppose. As this is the case, we are fond, very fond of substituting something else for religion, instead of the painful task of obedience. It is easier for a proud man to pray, than to walk humbly with his God; it is less offensive to his inclination. It is easier for a covetous man to talk much of religion, to wrap himself

up in external sanctity, than to open his hand in acts of charity; in supporting the institutions of religion; in feeding the hungry and clothing the naked. It is easier for a very passionate man to shed tears at hearing what he would call a fine sermon, than to lay a suitable restraint upon his temper. It is easier for a preacher to talk much, very much indeed of regeneration, than by a studious attention to his duty, to lay open the whole plan of salvation, and persuade by energy of argument to a compliance with the terms.

In fine, all the external parade of religion is much easier practiced, than really to put on that humble and holy life it requires. To tythe mint and annice is but trifling, if we devour widow's houses to furnish means of payment. The truth is, we must never divide the duties of christianity. The gospel is not to be commuted with. When we take upon us the christian character, we are religiously bound to all its rules. A hearty practice of them alone can give us security. We are *God's workmanship, created anew in Christ Jesus unto good works, which he hath before ordained, that we should walk in them.* The very design of Christ's coming into the world is represented in scripture as being to reform and make us better. *Who gave himself for us*, says the apostle, *that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

To conclude; the sun in its meridian splendor does not shine with a clearer lustre than these truths in the gospel of Christ, that when we repent, that is, are sorry for our sins, and desirous of amendment, and believe Jesus Christ to be the son of God and the Savior of men, that God is ready to receive us into his favor, to adopt us into his family by baptism, and give us all the necessary aid to live the life he requires of his children; or if we have been adopted in infancy, that he accepts of this repentance and faith, and through them restores us to his favor: nothing can be clearer than this. When enquiry was made of St. Peter by those who were pricked at the heart by his preaching, what they should do; his answer was, *repent and be baptized, every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost.* Even the great St. Paul, after his miraculous conversion, was directed to *arise and be baptized, and wash away his sins.* St. Peter says, that *baptism doth even now save us*, that is, it puts us into Christ's body, through whom we are saved. St. Paul says, *He saved us not by works of righteousness which we have done, but by the washing of regeneration and the renewing of the Holy Ghost;* by being incorporated into Christ's body, and sanctified by that spirit which is its animating principle. We are told that as many of us as *have been baptized into Christ, have put on Christ;* and the whole catholic church has long acknowledged, in the Nicene Creed, "one baptism for the remission of sin." With the primitive writers, the first fathers of the church, baptism and regeneration are synonymous terms, as much so as baptizing and christening. On every other ground the gospel appears unintelligible and confused. We are represented naturally, as aliens and strangers from God, dead in trespasses and sins. We are told that we must be reborn, restored to a new life. We cannot regenerate ourselves, we cannot raise ourselves from the dead. But

through Christ we may be reborn, through him we may be restored to life. He has instituted baptism as a seal to assure us that upon our repentance and faith we are reborn, that through him God receives us to his favor, that through him we shall be endowed with a new and spiritual life, a life begotten in his Church, and supported by the word and sacraments administered in it. Now is not this more agreeable to common sense, and to the spirit of revelation, than to be told that you are dead, and can do nothing to restore yourselves to life? that God acts sovereignly, that is, as it is explained to you, arbitrarily in this restoration; that he renews one and leaves another, without any regard to the qualifications of either; that he gives no kind of assurance of this, but only some certain feelings and impulses of the mind, which feelings and impulses, we all know, are as various as the constitutions of men, and the circumstances and accidents that attend them. Is not the word of God an external seal to assure us that he accepts us when we are grieved for our sins, and love and admire his character, and earnestly wish and endeavor to imitate it; is not this I say, more satisfactory? and is not this plainly what God hath done for us? The christian religion was never meant merely for philosophers and visionaries; but for a whole race of men endowed with a reasonable nature; and which was to be understood by them, as far as practice is concerned, and to operate upon their lives in making them pious and virtuous. This religion must certainly be misunderstood when it is enveloped in clouds and darkness; when men are exhorted to rise from the dead, to be regenerated, without being led to those means through which such operations are promised to be effected by God. When we are told that we can do nothing, and yet shall be damned unless we do every thing, that we are under a moral inability, (which is a term invented in the schools, and not found in the gospel of Christ:) when God is represented as choosing a select few, in exclusion to the rest, and endowing them with those heavenly graces which he withholds from others, and for the want of which they must inevitably perish. I say christianity is not rightly understood when it is so represented. No wonder that people complain of not being able to understand such a religion as this: no wonder that the few who flatter themselves as being so chosen and so endowed, arrogate all piety to themselves.

But, my brethren, it is not thus that you have learned Christ. You have been taught, that by the goodness of God you have been adopted into his family, in order to be sactified in it by holiness and purity of life, effected in you by the gracious influences of the holy spirit of God. You know that Christ hath told us that his church is like a field when the wheat and tares grow together; and at the harvest the tares are to be plucked up and burned, and the wheat only gathered into his garner; that the withered limbs of Christ are fit for nothing but to be burned; that if you have not on the wedding garment, a garment suitable to the company into which you are admitted, you will be cast into utter darkness. These figures are easily understood: You are in no danger of supposing that baptism alone will save you, when you are plainly told that the unworthy children of the kingdom shall finally be cast out of it. No! it is only by living in the constant exercise of penitence and faith that you are secure; it

is only by living a humble, holy and heavenly life that you can be admitted to the marriage feast of the lamb. Consider then my brethren, and prize the privileges you now enjoy: be careful and walk worthy of the vocation wherewith you are called; which unless you do, be assured that it will be more tolerable for Sodom and Gomorrah in the day of judgment than for you.

FOR THE CHURCHMAN'S MAGAZINE.

I LIVE, Mr. Editor, in a part of the country where the influence of prejudice against our holy and apostolic Church has a wide and extensive range. The small number who adhere with unshaken zeal to her sacred communion, are put to great and frequent pain by the ill-timed remarks of those around them. Having prov-ex unsuccessful in their attempts to depress us by endeavoring to distinguish themselves for their superior humility and piety, they are now putting their invention on the rack to overcome us by some other means.

I well remember, when it was their apparent pride to distinguish themselves from us, by great austerity of manners, and an unqualified abuse of our ordinances, rites and customs. The gown and surplice were, to them, "*abominable and filthy rags*"—Now the former of these garments, "*or one very like it*," is worn with great appearance of dignity and importance; and they hesitate not to declare, that "*they receive much more attention and respect, and that their people bow more reverently to them when they appear in their clerical robes, than when they are seen without them.*"

When I was a lad, I was taught (for I was bred a presbyterian) by a respectable minister among them, not to call their places of worship "*churches*," this being a term which indicated popery. *Now* I am told that I am cruelly uncharitable in continuing to call their places of assembling "*meeting-houses*;" to which I was earnestly enjoined by a preacher now alive, and in repute among them: I say *preacher*, for this same good man would never allow me to call him priest. "We are," said he, "*ministers of the holy gospel*; but priests are known only where popery prevails." Hangings around the desk and pulpit were uniformly styled "*the rags of the wh—e of Babylon*"—*Now* they do not consider their "*meeting-houses*" finished till their pulpits are richly hung around with damask, fringe and tassels.

When the fathers of these discontented Puritans left the Church, it was matter of serious objection that lengthy portions of holy scripture were regularly read in the course of our devotions. *Now* their children have a practice in imitation of our lessons: Though at present they have but one, it is expected they will soon so far conform as to introduce the second. Formerly the repetition of the Lord's Prayer was exceedingly obnoxious: *Now* they do not hesitate to use it, but generally not without interlarding it with expressions of their own. This is in effect to say, that they can pray better than that divine Savior, who possessed *the spirit without measure*.

The impression made on my mind, by these and various other

artifices, is, that they are now anxious to confound all distinctions, hoping thereby to place themselves on an equal footing with that holy church whose unity they have rent, from whose bosom they have inconsiderately torn themselves..

Let it be remembered that while we preserve these distinctions we are in fact regarding their darling offspring.

Let the members of the church continue uniform and steadfast in their attachment. The rites and ceremonies which we regard are of obvious propriety; they have long endured against every attack and we humbly trust, they never will yield to the designs of modern innovators and schismatics.

The present state of the church demands from her members a fervent zeal for her doctrines and an uniform attention to her institutions; let them not be dismayed. He who hath planted here below an holy church hath promised that even *the gates of hell shall not prevail against it.* P.

FOR THE CHURCHMAN'S MAGAZINE.

The following piece was forwarded to be inserted in the proper season, but was delayed by some unknown cause. EDIT.

Remarks on Easter.

UNDERSTANDING that some attempt has lately been made to ridicule or blame the Church of England, on account of the important moveable feast called EASTER, I will take leave to offer some observations on the subject. It is pretended that it is a heathen institution, or copied from a heathen institution; which reflection is derived from the circumstance of there having been a goddess called by different writers Aoster, Eoster, Eostre, Oster, or Easter, whose feast was celebrated in the month of April, which was thence called Easter Month. Others have supposed the term Easter to be derived from Ost, Ostern, or Astre, which in the Teutonic and other northern languages, has a reference to the East, or a Star, or as the French say, the *soleil levant:* But these definitions are whimsical, not to say ridiculous. The first is exactly such an argument as an infidel would use for the purpose of destroying christian institutions, as he would pretend that instead of having any affinity with the Jewish Passover, or the Passion of Christ, the feast of Easter, is neither more nor less than the feast of a Saxon goddess. In the language of Gothland, Scandinavia, &c. the word Easter means the back or stock of a chimney; and the enemies of the Church might as well say the etymology of the feast called Easter is derived from thence.

But the fact is, the feast of Easter was known in the Christian Church long before it was used in England. The primitive Christians celebrated it on the same day the Jews kept the Passover; but disputes arising about the right day, in the time of Constantine, the moveable feasts were regulated from the time of the first full moon after January; and they were ordered in such a manner as that the feasts of Easter and Whitsuntide should always fall on a Sunday. The Church of England has followed the example of all other chris-

tian churches, in substituting the three great Christian, for the three great Jewish festivals. Easter succeeds the Passover—Whitsuntide the feast of Pentecost, and Christmas the feast of Tabernacles. Easter in the Greek and Latin languages is called *Pascha;* the French write it *Páques;* which words have an allusion to the Paschal Lamb; and the Church of England, in the service appointed for Easter Sunday, says, *Christ our passover is sacrificed for us:* therefore its being designated by a word previously used in our language, is of no manner of consequence. Indeed the prudent Christians in all ages have taken care to do as little violence as possible to the feelings and prejudices of the people; and our ancestors acted wisely in substituting the Christian for the heathen festival, without altering the name. That the new idea annexed to the word was distinct and altogether different, is evident from the consideration, that since the establishment of christianity among the Saxons, few beside etymologists and learned men, had any knowledge that such a goddess as Eostre was ever worshipped, or that she was honored with a festival.

The ridiculousness of this sectarian objection may be made manifest on other grounds.

1. The word Gospel is ever in the mouths of the sectaries; and this word is, like Easter, a heathen word, and entirely of Saxon derivation. It is compounded of the Saxon words God (good) and Spel (speech or tidings.) In the Greek (the language in which the new testament was written) it is called *Euaggelion*, a word which is used by Greek authors for good tidings: therefore on the principles of these triflers, they ought to say Euaggelion, instead of Godspel, or, by contraction, Gospel.

2. The word God is Saxon, and has been applied to the Saxon gods Thor, Woden, &c. as Easter has to Eostre; therefore in using this word, the sectaries are guilty of the same impropriety they charge on the Church. In the *sacred* Hebrew language, the unspeakable (except by the high priest in the holy of holies) and incommunicable name of the Tetragrammaton, is Jehovah. The words Elohim and Aleim, Adonai, &c. were applied to the Deity in the old testament. In the Greek language he is called Theos; in the Latin, *Deus;* in the French, *Dieu*, &c. [These things I mention for the purpose of enlarging the ideas of these unfortunate, narrow-minded bigots.]

3. The names of our months and days are heathen; but many of the sectaries use them, without being acquainted with their origin. January was dedicated to the Roman god Janus; February is from Februo, to purify, that being the month of the Roman purifications; March was dedicated to Mars, the god of war; April is derived from Aperio, to open, meaning the opening of the buds; May was dedicated to the goddess Maia; June to Juno; July to Julius Cæsar; August to Augustus; September, October, November and December are the Roman names of numbers. Sunday is the *die solis* of the Romans; Monday was dedicated to the Moon; Tuesday to the Saxon god, Tuesco; Wednesday, or Wodensdach, to Wodin, or Odin: Thursday to Thor; Friday to Fritag; and Saturday to Seater.

4. The word Sacrament is derived from *Sacramentum*, an oath, used by the ancient Roman soldiers. This holy institution is, like Easter, expressed by different words in different languages, as Sacrament in English, *Sacramentum* in Latin, *Eucharistia* in Greek, and St. Cene in French.

These observations will serve to shew the *littleness* of the objections advanced against *the Church*, by its adversaries. However, we must allow them to cavil about trifles, as they have nothing of moment whereto they can possibly have recourse.

A CHURCHMAN.

Exposition of the Articles of the Church.

ARTICLE XI.

Of the Justification of Man.

We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the homily of justification.

JUSTIFICATION, in the language of scripture, signifies the being accounted just or righteous in the sight of God, or the being placed in a state of salvation. Such is the general corruption of human nature, and such the imperfection of the best of men, that if God were to enter into judgment with his servants upon the strict ground of their *own works or deservings*, no man living would be justified; and therefore *we are accounted righteous before God, only for the merits of our Lord and Savior Jesus Christ, by faith.*— And this is the express declaration of scripture. *The righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness; that he might be just and the justifier of him who believeth in Jesus*....Rom. iii. 22. *For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God*....Ephes. ii. 8. By the faith, which in these passages is said to justify and to save, we are to understand that lively *faith which worketh by love*....Gal. v. 6. which purifieth the heart, which keepeth the commandments of God. But though by these acts of obedience we demonstrate that we truly and firmly believe the divine authority of Christ and his doctrines, yet this faith is not so meritorious in its own nature, as to entitle us to the reward of eternal life; it justifies us only by being the condition upon which it has pleased our Almighty Father to offer us salvation. Our justification is not to be attributed to the inherent efficacy of faith, but to the mercy of God, and the merits of Christ, from which alone

that efficacy is derived. *By grace we are saved through faith.*— This was the doctrine of the early christians. It may be proper upon this occasion to explain some passages in the Epistles of St. Paul and St. James relative to justification, which at first sight appear to be contradictory to each other. St. Paul says, that *a man is justified by faith, without the deeds of the law*....Rom. iii. 28. And again, *that a man is not justified by the works of the law, but by the faith of Jesus Christ*....Gal. ii. 16. St. James says, *a man is justified by his works and not by faith only*....James ii. 24. We are to remember that St. Paul, when he makes the above declarations, is arguing, as clearly appears from the context, against those judaizing christians, who contended that circumcision, and an observance of the whole ritual of the Mosaic institution, were necessary for salvation in all who embraced the gospel; and therefore the works and deeds of the law, of which he speaks, were those numerous outward ordinances prescribed by the law of Moses, and abolished by the gospel of Christ. But this obvious sense of these passages was soon perverted, and they were made to signify, that faith in Christ, without works or deeds of any kind, that is, without the practice of moral virtue, was of itself sufficient to procure salvation. This most unwarrantable interpretation St. James reprobated and refuted by proving that a man is justified by his works, and not by faith only. He does not say, by the works of the law, but by his works, that is, by a man's own works or actions. When therefore he says, that a man is not justified by a bare belief of the divine mission of Christ; that belief must be accompanied by obedience, or it will be ineffectual; that is, as he says in another place, *Faith without works is dead*.... James ii. 20. Hence it appears, that the words faith and works are used in different senses by St. Paul and by St. James. St. Paul puts faith for the whole of christianity, in contradistinction to the law of Moses; and the works which he declares to be unnecessary for justification, are the rites and ceremonies of that law. On the other hand, by faith, St. James means a bare assent to the truth of the gospel; and the works which he declares to be necessary for justification are the moral duties enjoined by the gospel, and which are produced by faith. St. Paul therefore says, the religion of Christ, if believed and obeyed, is sufficient to justify. St. James says, the bare belief of the religion of Christ, without a conformity to its precepts, is not sufficient to justify. These two propositions are perfectly consistent with each other; and the seeming contradiction in the passages themselves arises from the circumstance just now noticed, namely, that the two apostles, in reasoning against different errors, use the same words in different senses. We may observe, in confirmation of our having rightly explained St. Paul's meaning of the word faith, that every one of his epistles abounds with the most earnest exhortations and strict injunctions to the practice of the moral duties, as forming an essential part of the christian character, and as absolutely indispensable to salvation: and in his epistle to the Romans, he expressly says, that *God will render to every man according to his works; tribulation and anguish unto every soul of man that doeth evil; and glory, honor and peace to every man that worketh good:* and that, "*not the hearers of the law shall be just before God, but the do-*

ers of the law shall be justified....Rom. ii. 6. 13. The word faith in this article is used in the same sense in which St. Paul uses it. The assertion in it, that *we are justified by faith only*, is not intended to signify that we are justified by faith without moral virtue, but that faith, or obedience to the whole religion of Christ, including both belief and practice, is the only appointed means of justification, *our own works or deservings* being utterly insufficient for that purpose. This is pronounced to be *a wholesome doctrine and very full of comfort;* and so it surely is, since it secures acceptance to our sincere, though imperfect endeavors after righteousness, and places our hope of everlasting happiness upon the infallible promises of God, and the all-sufficient merits of Christ.

Three Essays;

On the CONSTITUTION OF THE CHRISTIAN CHURCH; *the* SUCCESSION *in the* MINISTRY; *and* SCHISM; *with Notes.*

"But (Jesus Christ) because he continueth ever, hath an unchangeable Priesthood." HEB. VII. 24.

[Continued from page 232.]

On the Succession in the Christian Ministry.

IT being once admitted, that the Constitution of the Christian Church was fixed by Christ and his Apostles, it must follow, that that constitution cannot be changed by men. It is a principle in human societies, that all things must be done agreeably to the constitution, otherwise they have no validity. If the governor of Maryland were chosen in any other way, than that pointed out by the constitution, he would not be a constitutional governor.

Civil communities are formed by men, and their constitutions must be subject to the control of men: religious communities are instituted by divine authority, and can only be changed or modified by the same power. To say, that Christ and his Apostles fixed a plan for the government of his Church, and that that plan must be occasionally mended or altered by men, would not imply very respectful sentiments towards the divine head of the Church. The only question with an humble christian must be, what is the plan instituted by divine authority? This being ascertained, he without hesitation adheres to it with unlimited confidence.

The strongest figures of speech are used to denote the connection between Christ and his Church. He is said to be "*the good shepherd that knoweth his sheep and is known of them.*" (1) He is called a *vine and his followers the branches.* (2) He is *the head and his Church the body.* (3) *The Church is called his spouse.* (4) These expressions surely mark out an intimate connection; and this connection must be continued, otherwise the church is cut off from her head. Whatever, then, was instituted by Christ or his Apostles must be inviolably preserved. If he appointed baptism to be the sacrament by which members should be initiated into his church, without being baptized, no one can be considered as belonging to that church. If he instituted the Eucharist, as a testimony of the faith, and a proof of the communion of his followers with him, none

(1) John x. 14. (2) John xv. 5. (3) 1 Corinth. xii. 27. (4) 2 Corinth. xi. 2.

can be deemed in communion with him, unless they partake of this sacrament. If the ministry was organized by Christ and his Apostles, that ministry must be continued on the same plan, otherwise the ministers are not "*Ambassadors for Christ*, (5) or "*Stewards of the ministers of God.*" (6.)

These general remarks will lead to an easy understanding of the succession in the Christian ministry.

I think it has been already proved, in my first essay, that Christ and his Apostles fixed the ministry upon this plan.—There were *three orders*, and to these orders were assigned different duties. My purpose does not require, that I should point out all the different duties assigned to each order. I shall only repeat, that the right of ordination was confined to the highest order, and was considered as a *gift* to be transmitted through that order. If then, any person of either of the inferior orders, a priest or a deacon, had undertaken to ordain, this would have been a violation of the constitution of the church, and could not have passed without detection. (7) Had Philip the deacon, presumed to ordain, his ordination would have been disclaimed, inasmuch as it would have been contrary to the constitution of the church. This is so plain, that I think it cannot be easily mistaken. And if the church began under this form of government, surely she must continue under it, until it shall be changed by the same authority by which it was formed. There is however to be found, in the history of the church, an instance of a man coming into the ministry without ordination—I mean St. Paul. He was called immediately by Christ himself, and the circumstances and miracles attending his call were such as could not be mistaken. He saw a great light from heaven. Jesus himself spoke to him, and directed him what to do. He was struck blind, and continued so for three days. Nor was the reality of his call left to rest upon his own credibility. When he was struck down, there were several with him, and his blindness was a matter of notoriety. Ananias, an inhabitant of Damascus, was informed by the Lord, in a vision, of the call of St. Paul, and directed to go and receive him as a brother in Christ.

(5) 2 Corinth. v. 20 (6) 1 Corinth. iv. 1.

(7) This is the ground, upon which the church disclaims the ordination of the Methodists. The Rev. Mr. John Wesley, who was only a priest or elder of the church of England, in violation of the rules of that church, which at his ordination he had solemnly vowed to maintain, undertook to consecrate Dr. Coke, a superintendant, since called a bishop, who was also himself an elder or priest. Now were any of the elders of the Methodist society to ordain preachers, these would be in the same situation as the preachers ordained by Mr. Wesley were in, with regard to the church. But it will be said, that the rules of the Methodists forbid such a step. And did not the canons of the church also forbid such an ordination as Mr. Wesley conferred? consequently the church must hold the Methodist ordination to be a mere nullity. Besides, not contented with the appellation of Superintendant, which Mr. Wesley adopted, or the name of *society*, which he fixed, they have lately called Dr. Coke and Mr. Asbury bishops, and their society an Episcopal church. The members of the church therefore, being unable to account for such changes, only on the supposition that it was wished people should believe them to be real Episcopalians, felt themselves compelled to expose the fallacy of such a claim.

Should it be contended, that extraordinary *calls* may still be given, they cannot, agreeably to this precedent, be received, unless attended by miracles, such as are unequivocal and open to others as well as to the person *called*. If the pretensions of every visionary enthusiast are to be received as calls to the ministry of the gospel, there is an end to all order : and the christian world would soon become a Babel of confusion.

But it has been said, that to render this succession undeniable, we should produce a list of Bishops, from the time of the Apostles down to the present day. When a person, seriously investigating the subject of church polity, finds a *visible church* constituted on a certain plan, and that that plan is the same that Christ and his Apostles originally formed : when he becomes so far acquainted with the nature of the christian church, as to know that it is a spiritual community, originating from Christ and depending upon him ; nay, when he is farther instructed, that Christ promised to be with his church to the end of the world, all this will amount to so strong a presumption in favor of the succession, as fairly to entitle him to call upon his adversaries to shew when it was broken. And if they cannot produce a single instance of its being broken, I am unable to conceive upon what principle they can dissent from him in opinion. And still when it is proved, which it can easily be, that ever since the days of the Apostles it has been the doctrine of Episcopalians, with regard to the ministry, that none but Bishops had a right to ordain, will not this go far to establish the point in question ? For surely while this doctrine prevailed, it would guard against ordination by inferior ministers. I am disposed to believe, however, that to form a list of bishops regularly descending from the Apostles would not be, in all probability, an insurmountable labor. The records of some churches were, no doubt, lost in the days of persecution ; but those of others may have have been saved. And it is remarkable, and a strong proof of the superintending care of the divine head of the church, that in the most critical and perilous situations, no interruptions in the ministry ever took place. It has been thought that the succession at Rome was involved in a difficulty that could not be cleared, because some variation exists among ancient authors, as to the order in which Linus, Cletus and Clemens succeeded one another. Let it be remembered, that this is entirely a Romish difficulty. For it does not affect the doctrine of Protestants, if, at Rome, there was a time, when there were either two Bishops or no Bishop, while there were enough in the neighboring churches to continue the succession. Dr. Cave has given a very probable solution of this difficulty. That St. Paul and St. Peter were both at Rome is very certain, and that one was at the head of the Jewish, and the other at the head of the Gentile converts, is highly probable. For Jews and Gentiles could not easily intermix, even after they were converted to Christianity. St. Paul consecrated Linus to be his successor. St. Peter consecrated Clemens to succeed him. Linus was succeeded by Cletus, or, as he is by some called, Anacletus. Clemens survived them both ; and the prejudices of the Jewish and Gentile converts having worn off, Clemens became sole Bishop of Rome.

The next crisis, upon which great reliance has been placed, that an interruption in the succession could be proved, is the reformation. The reformation was commenced in the reign of Henry VIII. The principle upon which it was grounded was, that "*the Church of Rome was a true Church, though she had admitted some erroneous doctrines, and suffered many abuses to creep in.*" (8) It was never questioned, that her ministry was a true gospel ministry, only that the Pope of Rome had assumed a superiority over the other Bishops not authorized by the original constitution of the Church of Christ. While Henry was engaged in contending with the Pope, the clergy were busy in reforming the church. (9) And indeed all reformations ought to be effected by the clergy. Cranmer, Archbishop of Canterbury, Latimer and Ridley, both Bishops, were among the most eminent of the reformers. These continued the succession, by the consecration of several other Bishops. In the reign of Edward VI. the reformation advanced rapidly. In that short but auspicious reign, the Liturgy was compiled, which has been the admiration of the wise, and the glory of the church ever since. There were also several more Bishops consecrated. Thus far the succession went on, in such a manner, as even the Church of Rome admitted to be correct.

It is true, the form of consecration was altered from the Roman Pontifical. But it was admitted by all, that nothing more was necessary to confer *orders* than the imposition of hands and prayer, by those duly authorized. This was the original mode of ordination.

When Queen Mary ascended the throne, she restored the Roman Catholic Religion. Several of the Protestant Bishops were burned at the stake: some escaped her fury; and some renounced their principles and retained their sees. Of those that retained their sees, a few were never again ordained, viz. the Bishop of St. Asaph, the Bishop of Landaff, the Bishop of Westminster, &c. This amounts to a proof that their ordination was deemed valid even by the bigoted Mary and her persecuting clergy.

(8) Here it will be observed, that I have confined myself to the Reformation in England. But it may be asserted, that the above was the general principle upon which the reformation, in the most extensive view, was founded. Dr. Mosheim says, "Luther separated himself only from the church of Rome, which considers the Pope infallible, and not from the church in a more extensive sense." Vol. iv. 52. His translator remarks, "this judicious distinction has not been sufficiently attended to, and the Romanists have confounded the *Papacy* with the *Catholic Church*." It would seem that we have, in these days, some such Romanists under a new title.

(9) In consequence of the connection, that subsisted in England between Church and State, all the changes that were effected in the church were authorized or ratified by the civil authority. Still it is true, that the articles of religion, the liturgy and the homilies were all composed by the clergy. And it is because in these are found the doctrines of scripture, and such a form of worship and order of discipline as prevailed in the church of Christ, in her primitive purity, that the church of England is deemed a true church of Christ. Her connection with the state was merely accidental. For had she been a corrupt church, this would not have rendered her pure; nor, should that connection be dissolved, would this change her character as a christian church. In Scotland, there is a pure Episcopal church, entirely unconnected with the state. And in this country Episcopalians have preserved a regular succession from the church of England, because they believed her to be a true church, independent of all other considerations.

When Elizabeth succeeded Mary, she established the Protestant religion. Those Bishops who had evaded the cruelty of Mary were restored, and by them the succession was preserved.—The first consecration under Elizabeth, about which some difficulties have been made, was that of Archbishop Parker. It is now clearly ascertained, that he was consecrated at Lambeth, December 17, 1559, by William Barlow, formerly Bishop of Bath, John Scory, formerly Bishop of Chichester, Miles Coverdale, formerly Bishop of Exeter, and John, Suffragan Bishop of Bedford. Barlow and John of Bedford were consecrated during the reign of Henry VIII. Scory and Coverdale during that of Edward VI. Thus the church struggled through all the difficulties of the reformation without any interruption of her ministry. "*The very gates of hell could not prevail against her.*" (10)

The next season of affliction with the church was the time of Oliver Cromwell. Perceiving that the Bishops were little attached to him and his government, as the sees became vacant, they were not filled. Still death put an end to his career, before the Episcopate was destroyed. There remained nine Bishops at his death, and these after the restoration of Charles II. consecrated more.

Thus as to ordination alone, it is unquestionable, that there is nothing faulty in the English Church. Even the Romanists admit this; and only contend, that the English Church, having renounced all allegiance to the Pope, is not in communion with them. This Protestants do not regard.

The Church in America has regularly descended from the Church of England. Notwithstanding the perilous situation in which she was left at the close of the war, such was the superintending care of her divine head, that she was preserved from all error. Until she acquired a complete Episcopate, no ordinations were performed. This was after a while happily effected by the consecration of Bishops Seabury, White and Provost, in Great Britain.

It appears new, that a regular succession in the ministry is necessary to the very existence of a true Church, (11) and that the Pro-

(10) I beg leave to apprize the reader, that I have not consulted Mr. Hume, nor drawn my knowledge of the reformation from his history. Correct and elegant as he generally is upon other subjects, whenever he comes to religion, he paints with dark or deceptious colors. That Clergymen should ever be actuated by pure motives, is a position which Mr. Hume never but reluctantly admits. My information has been principally taken from original records published by Father Courayer, as an Appendix to his "*Defence of the Validity of the English Ordinations.*" With these records he was supplied by Archbishop Wake, from the archives of the church of Canterbury. And he amply deserves the praise of industrious and fair enquiry, as well as an honest and candid statement of facts, notwithstanding the then prejudices of his church, as to this subject.

(11) After all the clamour that has of late been made against the succession in the ministry, there is hardly a religious society to be found, that does not tenaciously preserve its succession. Is not this, then, in effect, declaring, that societies formed by men must inviolably preserve their form of government, while the church, that was formed by Christ and his inspired apostles, may deviate from her government? This language true churchmen cannot hold, for they prefer divine institutions to human, and are contented, with humility and thankfulness, to receive the blessings of Christ in his appointed way.

testant Episcopal Church possesses such a succession. Still, much pains have been taken to perplex and confound this subject, plain as it really is, when fairly viewed. Those who are conscious, that they do not possess a legitimate ministry, seem anxious to divert the attention of men from this important subject; and although I should suppose they would dread the consequences of its being admitted, that any man or set of men can form a christian church, yet they discharge the only doctrine that can preserve unity and order in the Redeemer's kingdom. Yet if confusion reign for a time, this is nothing more than was fully foreseen by Jesus Christ; and of consequence it ought never to discourage the members of his church.—Societies formed by men must be supported by human devices, and these often will be so diversified and often so at variance with the excellence of christianity, that they must shock the understanding of men of discernment.—Whereas the noble and simple means instituted by Christ and his Apostles, bear an intimate affinity to his religion.

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The Corporation Spirit of the Clergy vindicated against the Objections of DAVID HUME, *&c.*

THIS author in his moral and political essays, makes the following observations upon the character of the clergy.

"'Tis a trite, but not altogether a false maxim, that "priests of all religions are the same;" and though the character of the profession will not, in every instance, prevail over the personal character, yet it is sure always to predominate with the greater number. For as chymists observe, that spirits when raised to a certain height, are all the same, from whatever materials they may be extracted; so these men, being elevated above humanity, acquire a uniform character; which is entirely their own, and which, in my opinion, is, generally speaking, not the most amiable that is to be met with in human society. It is in most points, opposite to that of a soldier; as is the way of life, from which it is derived."

From this outline, which Mr. Hume has sketched with much apparent ingenuity, it is obvious, that what is usually called *the frankness of a soldier*, is the point of perfection indicated by this insinuating objector; but this I shall wave at present, to take a view of the subject more at large. In the first place, were it even to be granted, that there is *something disagreeable* in the character of a clergyman, does it by any means follow, that the person or profession is vicious or culpable? It is frequently said, that the clerical office tends to mould the minds of its professors into a grave and austere form; that it discourages innocent pleasures and harmless levity; that it leads the clergy to become spies upon the very looks of the people, (some of the sour sectarians no doubt are here intended) and unnaturally restrains the most harmless propensities, whenever they are unsuitable to their interests or pursuits. Much of this complaint is

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admitted; but though there be many occasions in life, in which the clerical character might be censured or uneasily borne with, these occasions will be found, upon examination, to be uniformly those, when men are disposed to trespass upon the bounds of innocence, propriety or decency. Yet it is by no means to be inferred, that such persons *really abhor* the *presence* or the *profession* of those who create the *temporary displeasure*; on the contrary, during the calm and considerate periods of life, they may approve and esteem them.

If even the presence of a Cato was a check upon the licentious or the unthinking of his time, how much more that of the real or supposed christian? Such a character as the former bears no resemblance to the gay, the dissipated, and much less with the profane. These will generally dislike him, but it does not follow that this dislike will ever amount to a perfect hatred. Liking, however, differs essentially from perfect approbation or esteem. A liking is excited chiefly by the more trivial accomplishments of the man, but approbation or esteem, from those alone which are important. The qualities which most effectually engage the liking of the generality of men, are of too low an order to be regarded as bearing the least affinity with the pursuits of religion or exalted virtue; on the contrary, there are certain vices, which, because they diffuse a degree of ease, gaiety and sprightliness over the temper and behavior, are very apt to obtain the momentary liking of those persons, but which, in a moment of reflection, produce abhorrence of their baseness.

A man's own turn of character has also great influence in fixing the objects of his liking, which will be principally confined to those whose manners resemble his own, and therefore the sentiment of liking and disliking, in mankind, must be transient and precarious. Rational approbation, on the other hand, is less subject to the caprice of temper; though the external marks of this sentiment are but too often bestowed upon others, by those whose consciences tell them, to their anguish, that they do not bear the least resemblance with the objects of their approbation!

But if, as it is presumed, the most ingenious enemies to christianity can only prove, that some generally agreeable traits are wanting in the clerical character, that some circumstances in it may be perverted into occasions of vice; or, that it presents peculiar temptations requiring great caution to avoid, still nothing is alledged which can seriously affect either the spirit of the priestly office or the religion by which it is established. If they can urge nothing beyond these things, we may fearlessly expose our bosoms to their pointless arrows, But, on the other hand, it has been asserted, with great probability, that the clergy in general are in fact, equal, if not superior, to other classes of men, in whatever deserves the name of *moral virtue* or human excellence; which being granted, must form no inconsiderable argument in favor of the genius of the christian priesthood; because, if it really led to vice, it would infallibly corrupt the greater number.

On the contrary, in the sciences, in the polite arts, in useful discoveries, let any person take a general and impartial view, and they will find, that in every state of things the ministers of the church

have had their full proportion of the virtue of the times, and that, in the best and happiest ages, the number of virtuous and eminent among the clergy have exceeded those of other classes. Even in the most degenerate ages, when religion has degenerated farthest from its original design, it is evident that the clergy, instead of deviating with the rest of mankind, have exhibited still more burning and shining lights. Thus the names of Taylor, Barrow, More, Cudworth, and many others, were neither overawed nor contaminated by the loose manners and the depraved court of Charles II.

But the ministerial office, it must be granted, leads to privacy and retreat; and, as it too often happens, that the abuses of it are the only means of staging its professors to public view, its enemies have a decided advantage over them. Hence the vices of those clergymen, who have departed from the spirit of their calling, render such persons conspicuous, and perfectly open to the censure of the times and their particular factions; while others, who have been uniformly guided by the meek and quiet spirit of the gospel, have passed through life in an humble obscurity, with virtues forgotten at farthest within a generation or two, their tranquillity and obedience alike escaping the eye of the historian or the biographer, his humble imitator. Among those ecclesiastics who have obtruded themselves in secular affairs, the genuine character of the order ought not to be looked for; yet it is from such persons that Hume and the rest of their adversaries, are the readiest to take the dimensions of the whole body. They do not, or will not distinguish between the vices which have sprung from them as clergymen, and other crimes or failings, the genuine result of their adventitious occupations. This has been undeniably the situation of several bishops and religious in the Roman church, who have exchanged the mitre for the helmet, and the pastoral staff for the pointed spear. It is strange indeed, and the result of no small share of prejudice, that infidels should suppose the clerical character more obdurate and untractable than others. Is it nothing that the clergyman, from the nature of his office, must bear the shafts of ridicule, the scoffs of ignorance and incredulity? Is it so desirable, that, instead of enjoying the brightest prospects of human life, the minister of religion must confine his views to the dark and sombrous side of the picture? Do infidels envy his frequent visits to the house of mourning, and his occasional attendance at the bed of death? Surely the sight of *virtue* supporting the sufferer under the agonies of pain, or that of *vice* seizing those who have successfully eluded its grasp, must produce something by which the heart may be made better; and, while these instructive opportunities are so frequent, that the impressions made by one instance can scarce decay before it is struck deeper by another. Those therefore, who, instead of being ameliorated by these habits of life, degenerate below the rest of mankind, must certainly forfeit the character of humanity altogether; but as this is more than their enemies contend for, their principal objection falls to the ground.

I shall, in the last place, consider the particular most strongly insisted upon by the enemies of the clergy, and most obnoxious to their notions of liberality; namely, the office of a clergyman in his

censorial character. As well might they censure that of a judge, because he pronounces sentence upon a criminal, according to the forms of law, without regard to the ties of consanguinity or character. As well may they contend in one case as the other, that this office naturally banishes love, pity, and benevolence, from the heart, without considering the support that virtue and public happiness receive from this temper and conduct in the ministers of justice. In fact, they might with equal candor suppose *odium legis*, as well as *odium theologicum;* since it would be impossible for the generality of mankind to live more at variance with the human than they actually do with the divine law: both, notwithstanding, originate from the same sacred source, and therefore the inimitable Hooker, speaking of the former, pronounces, with the tongue of an angel: "*Of law, no less can be acknowledged, than that her seat is the bosom of God; her voice, the harmony of the world. All things in heaven and earth do her homage; the very least as feeling her care, and the greatest as not exempted from her power.*" And now, till the sophistry of our enemies shall be able to separate this law from the gospel, and divide these two, which God has joined together in their end and object, let them suppress their cavils against a Protestant clergy; cavils, which have no doubt arisen from the narrowness of their views, and their ignorance of the nature of subordination in society, and the inseparable connexion between religion and polity.

FROM THE ORTHODOX CHURCHMAN'S MAGAZINE.

A new History and Illustration of the Common Prayer.

[Continued from page 191.]

HAVING concluded our observation upon the Psalms, the lessons, as they are appointed to be read in churches, naturally demand our attention. Our recitation of the Psalms must generally tend to elevate, or at least to tranquilize our affections; and having celebrated the praises of God, we are much better prepared to listen with attention and reverence to the history of his Providence, the dispensation of his grace, the display of his glory, or the declaration of our duties. No human panegyric can possibly do justice to the vast utility of the solemn practice of reading the holy scriptures as a part of our public worship. This important duty, when well performed, like charity in another case, may be said to cover a multitude of sins. And that it was the study of our pious forefathers to give it every advantage, is evident from the regulations which have been made in its favor from time to time. The rubric, in this case, enjoins, "that he that readeth shall so stand and turn himself as he may best be heard by all such as are present." For some years after the reformation, the minister performed these offices, as well as the communion service, in the choir, or chancel, near the altar. In the prayers he turned towards the altar, but when he pronounced the absolution, and read the lessons, he turned to the people. A curious fact illustrative of the care of the superior clergy, relative to the per-

formance of this duty, is to be inferred from the observation, that in many of our old parish churches, the chancels are nearly as long as the church; and of course the east end of the chancel, where the minister officiated, is at a great distance from the nave or body of the church. In some churches also, the voice was so impeded by obstructions, that the people at the west end, and at the northern and southern extremities, could not hear distinctly from the chancel; so that for the accommodation of both minister and people, some of the bishops, by virtue of the rubric made in the reign of Queen Elizabeth, dispensed with the reading of the morning and evening service at the altar; and in many places, *reading pews* were erected for the minister in the body of the church; a practice which became general in the reign of James and Charles I. Many of these reading pews had two desks; one for the book of common prayer, and another opposite to it for the bible. When the minister read the prayers, he nocessarily looked towards the altar; but when the bible was read, by turning towards the people, he was "best heard of all such as were present." The office of the holy communion is still expressly appointed to be performed in the chancel, and is thought to add considerably to the solemnity of the service.

Relative to the matter of this part of our worship, it may be seen that a very small number of the lessons are taken out of the Apocrypha; and which, though not canonical, are excellent doctrines and ensamples in life. Our selection of lessons from the old and new testaments was, no doubt, contrived to show the harmony between the law and the gospel; for what is the gospel but the law fulfilled? What but a completion of things in the latter, in the former only prefigured! It is by a very just pre-eminence, that the bible is called *The Book*. It it in fact the best; and in importance the very first of books. It has been truly called the grand instrument of our illumination, by which the mind is really elevated above its natural condition. It is the principal source of all our information, both of God and ourselves. In point of comparison with the best of human compositions, it is as health to sickness, or eternity to time. They only afford us a transient amusement or diversion during our afflictions; but at this trying period the word of God is a well of living water: and in fact, it is on this account that, with that of blind impenitence, it is the last and final resort of humbled and disappointed philosophy.

The two different covenants of the law and grace, are the sum and substance of the Old and New Testaments; and though these differ in language and form, yet in sentiment and substance they agree. They are in fact but two different parts of one and the same system, the former being introductory and preparatory to the latter; no christian being free from obedience to the commandments of that law which is called moral. "Between the two covenants, (says Chrysostom) there is neither repugnance nor contrariety of meaning; the difference is merely verbal. I have repeatedly said, that two covenants, two hand-maids, and two sisters, are the attendants on one Lord. Christ is announced by the prophets—Christ is preached in the New Testament—The *Old* declared beforehand the things of the *New*; and the *New* interpreted those of the *Old*; still the

morality of the gospel requires higher degrees of excellence than the doctrines of the law. The first prescribes rectitude of action, to which the latter adds purity of principle; the one curbs the licentiousness of action, the other extends to the thoughts and the secret motives of the heart.

Our Savior's doctrine as to the manner of reading the scriptures, has been particularly attended to in our church. After the opening of his mission, he entered into the synagogue and into the temple, and taught; yet there was something so original and striking in his manner, that when he first addressed the Jews in the synagogue of Nazareth, *all wondered at the gracious words which proceeded out of his mouth*....Luke iv. 22.

Imitating our Lord's example, in Acts xi. we find the Apostles, *after reading the law and the prophets*, exhorting the people, and instructing them in the leading duties of the gospel dispensation. In the public meetings of the first Christians, it is probable that portions from the whole canon of scripture were occasionally read, and afterwards explained; though at this period the books of the old testament were the only canonical scripture; however, the different parts of the new testament were likewise read in the churches, as soon as ever they were published. Thus much is inferred from St. Paul's charge to the Thessalonians, ch. v. 27. His epistle to the Collosians was ordered also to be read in the church of the Laodiceans; and hence to Moses and the Prophets, the primitive and apostolic Christians added the Epistles and Gospels, portions of holy writ, which makes so conspicuous a figure in the public service of our excellent church.

[To be continued.]

Thoughts on a Church Organ.

By the Rev. WILLIAM JONES, of Nayland, England.

THE structure of this instrument is not unlike that of my bodily frame, with its different powers and faculties—the marvellous work of God, who buildeth all things. The materials of which it is composed were taken from the earth; when the work was complete, it left the world and was brought hither to be dedicated as long as it lasts to the service of God. And here it remains abstracted from all earthly concerns, and enclosed within the walls of this sacred building; it keeps company with none but those who come to worship God, together with the departed, who in the days of their flesh did the same, and never refuses to join in the sound of his praise, either by day or night. But yet of itself it is a machine dead and silent, incapable of acting, till it is first *acted* upon, for it hath no voice, unless the air supplies it with breath, of which men hear the sound, *but see not whence it cometh, or whither it goeth.*—Such, Oh my soul, *is every one that is born of the Spirit.* God hath taken thee out of the world, and given thee a place in his holy catholic church; the temple of Jerusalem, whose walls are called salvation, and her gates praise. This organ by its situation is become *christian;* it might have been appropriated like many others to a profane use; it might have been fixed in some garden of plea-

sure, to bear its part in nightly songs of praise to the god of this *world*—and it might have been thy lot, but for God's grace, to have stood in the way of sinners, devoted to the pleasures of this world, the paradise of fools, where thou wouldst have yielded all thy members servants of iniquity; and nought but filthy communication would have proceeded out of thy mouth. There is not a pipe of this organ that spends its breath in boasting of its privileges; it came not hither of itself, neither doth the organ sanctify the temple, but the temple sanctifieth *that*. Do thou practice the like humility; for it is no honor to the church of Christ, that thou hast taken up a place in it: thou comest not hither of thyself, it was the grace of God that brought thee to this place and state of salvation, and all the honor thou hast is borrowed from the Lord's mystical body whereof thou art a member: in this station, be not useless to him who hath chosen thee as an instrument fitted for his service. The pattern thou hast here before thee is always prepared to answer when the master touches it. Oh, mayst thou be as ready to join at all times with the great congregation in uttering the voice of blessing, and honor, and glory, and power unto the Lamb that hath redeemed thee from the world by his own blood. When thy master calls upon thee, be it in the evening, in the morning, at noon-day, or at midnight, do thou answer, "*Oh God, my heart is ready, my heart is ready, I will sing and give praise with the best member that I have. Awake up my glory, awake lute and harp; I myself will awake right early.*" But the organ sounds not, till the wind communicates a voice to it. "*Every thing that hath breath* may *praise the Lord*"—nothing that is without breath can do it. Yet such is the organ of man's body. An instrument dumb and lifeless, till God that formed it breathes into it the breath of life. Look down therefore, O Lord, with compassion upon the emptiness of my nature.

Come Holy Ghost, eternal God,
  Proceeding from above,
Both from the Father and the Son,
  The God of peace and love!
According to thy promise made,
  Thou givest speech with grace,
Though through thy help, the praise of God
  May sound in every place.

Thus prepared, assisted, and fixed in the church of the living God, O my soul, it is good for thee to be here; and mayst thou go out no more for any profane purpose. The way to keep thy place is to preserve thy use, to be serviceable in returning to God the praises he put into thy mouth, and leading others forward to do the same. Thou must be content to do this by intervals, with the church below, till thy voice shall sound in that other congregation, where they rest not day or night.

It is but too notorious that in many, (not to say most) congregations, the time of the voluntary is a time of trifling chat and dissipation. It is to be wished that organists would always play such short and solemn pieces of music as might gain some attention. But where this is not the case (and where persons have not much taste for music) perhaps it might tend to kindle some serious re-

flections in the mind, if these few thoughts were transcribed upon a blank leaf in the common prayer book; and so subjected to our sight and consideration during the time that the organ is playing, which surely is most unseemly to employ in idle conversation. "*What! have ye not houses to eat and to drink in,*" to talk of your politics and your news—"*that ye thus profane the temple of the living God.*" The least share of reflection would be sufficient to remedy this evil, while we desire it to be observed, that indecent and irreverent behavior in the house of the Lord is always a sign of a deficiency in good sense, good breeding, and religion.

Considerations on the Hymn of Zacharias.

By Bishop Horne.

AMONG the alterations in nature, which notify the return of spring, no one is more pleasing, than the exchange of a long and melancholy silence, for that melody which then resoundeth on every side of us, in the woods and fields. *Solomon* hath not forgotten this circumstance, in his short but lovely description of that delightful season. "Lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land*. The advent of Messiah was announced, in a similar manner to the church; and we may say of it, in the words of the Roman poet, which, like those of *Caiaphas*, contained much more than he was aware of who uttered them:

Aspice, venturo lætentur ut omnia sæclo!

For now, the blessed virgin "magnifieth the Lord, and her spirit rejoiceth in God her Savior:" the father of the Baptist "blesseth the Lord God of Israel, for having visited and redeemed his people:" the angels themselves descend in full choir, to perform an anthem in honor of their Lord and ours: and old *Simeon* closeth all with his affecting farewell to the world; "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." Thus did all "break forth into joy, and sing together, because the Lord had comforted his people, and redeemed Jerusalem;" because the Sun of Righteousness, by his visstation of the earth, was putting a period to a dreary winter, and introducing in its stead, a new and more glorious spring. And as spring is the *morning* of the year, *Cowley's* Address to the Material Light, which is but a faint copy, may be applied to the great original himself:

When thou lift'st up thy radiant head
Out of the morning's purple bed,
Thy choir of birds about thee play,
And all the joyful world salutes the rising day.

The hymn which we are at present to consider, is that of *Zacharias*. The occasion on which it was indited, was the birth of *St. John*: the subject is the covenant of grace in Christ Jesus: the language is that of the Old Testament, old terms being transferred to new things: the speaker is a priest and prophet, "full of the Holy Ghost."

* Cant. ii. 11.

During a tedious interval of silence, *Zacharias* had beheld the accomplishment of the divine promise to himself; and he knew likewise, that the Savior of mankind would soon be born of his relation, the Virgin *Mary*. We may judge, therefore, what pain and grief he felt, while restrained from uttering that "good matter," of which his heart was so full, that when at length God saw fit to remove the mound, it burst forth at once in an impetuous and irresistible torrent of thanksgiving;

1. "*Blessed be the Lord God of Israel, for he hath visited and redeemed his people**."

It was no new thing for "the God of Israel," to "visit and redeem his people." He had often done it, when they were in affliction and captivity. But *so* to visit and redeem, was not all that he intended to do for his chosen. Through things temporal he was desirous that they should look at things eternal, and carry on their views from a bodily to a spiritual *redemption*, in which all his counsels terminated; a *redemption* to be effected by his *visiting* mankind, dwelling among them in a tabernacle of flesh, and in that tabernacle offering up the true propitiatory sacrifice: a *redemption*, that should extend to Gentiles as well as Jews, and of both make one *people*, a new *Israel*, of which he should be *the Lord God* for evermore. How gracious this *visitation!* How astonishing this *redemption!* "Blessed be the Lord God of Israel, for he hath visited and redeemed his people,

2. "*And hath raised up an horn of salvation for us, in the house of his servant David.*"

In the Old Testament, we read continually of saviors and deliverers "raised up" by God, to rescue his people, from time to time, out of the hands of their oppressors. But of them we may say, as the apostle does of the Levitical priests, "They were not suffered to continue, by reason of death†." And therefore, we may argue in one case, as he doth in the other, that none of them could be the true Savior of *Israel*, the subject of the promises. Neither *Moses*, who brought them out of Egypt, nor *Joshua*, who settled them in *Canaan*, was "He that should come," but they were still to "look for another." And so on, through the whole calendar of temporal saviors, who like the legal ministers, "served only," by their wars and victories, "to the example and shadow of heavenly things." The body, or substance, in either instance, "was of Christ." For he who arose "a priest for ever," arose also "a King immortal;" a mighty *horn*, or *power* of salvation; a *Moses*, to deliver us from this present evil world; a *Joshua*, to put us in possession of the heavenly *Cannan;* in short, every thing, to fill up every prefigurative character. This mighty Saviour, this omnipotent king of *Israel*, God raised up "in the house of his servant David," as he had promised, "that of the fruit of his body according to the flesh he would raise up Christ to sit on his throne‡." And to this agree the words of the angel, at the annunciation: "The Lord God shall give unto him the throne of his father David, and he shall reign for ever and ever over the house of Jacob, and of his kingdom there shall be no end§."

* Luke i. 68. † Heb. vii. 23. ‡ Psalm cxxxii. 11.—Acts ii. 30. § Luke i. 32.

3. "*As he promised by the mouth of his holy prophets which have been since the world began* ——"

In a matter of so great consequence as man's redemption, God left not the world without information, from the beginning: so that wherever we find ignorance, it must be charged to the account of man, as having rejected, and not to that of his Maker, as having denied the necessary means of instruction. We see the christian church now supported, in her belief of Messiah's second advent, on which all her hopes are fixed, by the discourses of the *prophets*. There is no more difficulty in one case than in the other. The ancients lived in faith, and so do we. They died in faith, "not having received the promises," and so must we: for though some promises are fulfilled, yet others are not, nor can be, in this world. Our knowledge is not the less certain, nor our faith, built upon it, the less firm, because we have not exact and adequate notions of the manner of Christ's coming, the circumstances of the last judgment, and the glory that is to follow. The *facts* are sufficiently predicted; for an idea of the *mode* we must be contented to wait till faith shall give place to sight. And let the same observation be applied to the patriarchs and *Israelites*.

4. "—— *That we should be saved from our enemies, and from the hand of all that hate us.*"

The *enemies* and the *salvation*, here intended by *Zacharias*, are, without doubt, spiritual. Such a salvation, therefore, from such enemies, God "promised by the mouth of his holy prophets which have been since the world began." When he saved his people of old from *their* enemies, and from the hand of all that hated *them*, his mercy so displayed was a figure for the time then present, a pledge and earnest of eternal redemption; as if he had said, "Ye shall see greater things than these." And the Psalms, formerly composed to celebrate the deliverance of *Israel* from *Egyptian* and *Babylonian* captivities, are now used by the church-christian to praise God for salvation from sin, death, and Satan: they are sung *new* in the kingdom of Messiah. "Old things are passed away, behold all things are become new:" legal figures are vanished, and the terms employed to describe them are transferred to evangelical truths. When the prophets composed psalms on occasion of temporal deliverances, they looked forward to a future spiritual salvation; as *Zacharias*, in his hymn, the subject of which is a spiritual salvation, looks back, and has a reference to past temporal deliverances.

5. "*To perform the mercy promised to our fathers, and to remember his holy covenant* ——"

The "mercy promised to our fathers" was, therefore, a spiritual mercy; and the "covenant" made with them was a gospel covenant; for otherwise, God could not be said, by raising up Christ, to have "performed that mercy," and "remembered that covenant." Accordingly, we are elsewhere told, "the gospel was preached to Abraham*;" and the covenant made with him is styled "the covenant of God in Christ†." The gospel, then, was prior to the law, and was the patrimony of all the children of *Abraham*. "The law,

* Gal. iii. 8. † Ibid. 17.

which was four hundred and thirty years after," whatever might be its intention, could not dispossess them of this their inheritance; it could not "disannul the covenant, and make the promise of none effect." But if, on the contrary, it was designed to keep up, and further the knowledge of them; if it was a standing prophecy; if it was "a schoolmaster," by its elements training up and conducting its scholars "to Christ;" then certainly nothing was wanting on the part of God. The Jews minded earthly things; but to infer from thence, that they were never taught the knowledge of things heavenly, would be a method of arguing too hazardous to be ventured upon; since, from the behavior of many who profess the christian religion, it might as fairly be concluded, that *their* Master promised nothing but "loaves and fishes." *Israelites* might set their hearts too much on "fields and vineyards," forgetting or neglecting better things, as men are apt to do, who are blessed with prosperity in this present world. But when they did so, they did wrong; prophets were sent to reprove the error, and judgments to convince them, that *Canaan* was not the end of the "covenant," nor a plentiful harvest "the mercy promised."

6. "*The oath which he sware to our forefather Abraham* ——." The amazing condescension of God in vouchsafing, for man's satisfaction and assurance, to conform his promise by an oath, is finely touched upon in the epistle to the Hebrews. "When God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, surely blessing I will bless thee, and multiplying I will multiply thee. For men verily swear by a greater, and an oath for confirmation is to them an end of all strife. Wherein God, willing to shew to the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us.*" O the goodness of God, who hath given his creatures the assurance of an oath! O the infidelity of his creatures, who distrust that assurance!

7. "—— *That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear,*

8. "*In holiness and righteousness before him all the days of our life.*"] The promise made with an oath to *Abraham*, was made, after the intentional sacrifice of *Isaac*, in the following terms: "By myself have I sworn—that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed†." The objects of the blessing here promised are the faithful children of Abraham, whether Jews or Gentiles; the "seed, in whom they are blessed, is Christ; the manner in which he obtains the blessing, is by possessing the gate of his enemies," that is, subduing them and seizing their strong holds; the blessing itself consisteth in a redemption from bondage under those enemies, and admission into the service of God. Such is the substance and intention of the promise made with an oath to Abraham, as explained by Zacharias, and

* Heb. vi. 13. † Gen. xxii. 16.

fulfilled under the gospel. In the mean time, between the promise and its accomplishment, it pleased God to interpose a dispensation, which exhibited a visible representation of this great and important transaction, in the case of the children of Israel, or the posterity of Abraham according to the flesh, who, after being long detained in cruel bondage by Pharaoh and the Egyptians, were "delivered out of the hands of their enemies;" and delivered for this purpose, that they might serve God with a prefigurative service, calculated to last "till the seed should come, to whom the promise was made." For thus Jehovah saith to Moses, "when thou hast brought forth the people out of Egypt, they shall *serve God* upon this mountain.*" So that when, at the transfiguration of our Lord upon mount Tabor, Moses discoursed with him on the subject of "his decease," or, as it is in the original, his EXODUS, "which he should accomplish at Jerusalem," may we not imagine to ourselves the deliverer of Israel addressing the world's Redeemer in some such words as these:—By my hand the Lord God of Israel did once vouchsafe to bring forth his people from the afflicting bondage of Egypt; but thou shalt turn the multitude of the Gentiles from the power of Satan to God. I saw the Lord make a path through the waters, for his redeemed to pass over; but thou shalt find a more wonderful way through the waves of death; and though the floods shall compass thee about, yet shall thy life be brought up from corruption. I beheld the chariots of Pharaoh, and the mighty hosts of Egypt plunging in the deep, when the morning appeared; but thou shalt triumph over principalities and powers, and see them overwhelmed in the lake of fire. I led my people through the wilderness, and gave them a law which had "the shadow of good things to come;" but thou shalt conduct them through the world, and teach them to "worship in spirit and in truth." I went before Israel to the borders of the promised land; but thou art the true shepherd of souls, and they who follow thee shall "pass from death unto life."

Zacharias concludes his divine song with an apostrophe to the infant Baptist, as one who was designed by Providence to be the precursor of such a Savior, and the publisher of such salvation.

9. "*And thou child shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways;*

10. "*To give knowledge of salvation unto his people for the remission of their sins*——"

"The law *prophecied* until John," who succeeded it in its office of pointing out the Messiah, and spake the language of its institutions, when he said, "Behold the Lamb of God, which taketh away the sin of the world." "Remission of sins," is the doctrine in which the christian religion justly glorieth, as that most necessary and fundamental point, in which every other religion fails. The heathen confesseth himself to be in the dark; he guesseth only what is the will of God, whom he knoweth not. He hath not strength to perform what he imagineth to be such; and he understandeth not the meaning of the sacrifices and lustrations derived to him by tradition. The blood of bulls and goats cannot wash away the sins of

* Exodus, iii. 12.

the Jews; and his oblations since the truth is come, which they were intended to prefigure, are preposterous and impious. The Mahometan hath no evidence for the mission of his prophet, no argument for his religion but the sword, and no heaven but sense.—The doctrine of "salvation by the remission of sins," through faith in a Redeemer, was, from the beginning, the sum and substance of true religion, which subsisted in promise, prophecy and figure, till John preached their accomplishment in the person of Jesus. Paganism was a corruption of it before that time, as Mahometism hath been since; and modern Judaism is an apostasy from it. And will christians go away and forsake their Redeemer? To whom can they go? He hath the words of eternal life: he only can give "salvation by the remission of sins." It is this religion which enlightens the understanding with true knowledge, and warms the heart with true charity: it is this which alone brings confidence, and comfort, and joy, and bids fear and despondency fly away: it is this which raises the soul, as it were, from the dead, puts new vigor into all her powers and faculties, and animates her to duty, by the powerful motives it suggesteth: it is this which is a counterbalance to the temptations of sense, by the promises made to our faith; which supports the infirmity of nature by the glorious objects proposed to our hope; and which triumphs over the opposition of the world by the love of God shed abroad in our hearts: it procures us the only solid happiness there is in this world, and opens a way to the felicities of the next: it holds him out to us, who is our "shield" on earth, and will be our "exceeding great reward" in heaven; who "guides us with his counsel, and will, after that, receive us to glory. Whom have we in heaven, O Lord, but thee? and there is none upon earth we can desire in comparison of thee!*

11. "*Through the tender mercy of our God; whereby the day-spring from on high hath visited us,*

12. "*To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.*"

St. John was the morning-star, that preceded the sun of righteousness at his rising; an event, the glory of which is due to the "tender mercy of our God," since towards the production of it man could do no more than he can do towards causing the natural sun to rise upon the earth. The blessed effects of the day-spring which then dawned from on high, and gradually increased more and more unto the perfect day, were—the dispersion of ignorance, which is the darkness of the intellectual world; the awakening of men from sin, which is the sleep of the soul; and the conversion and direction of their hearts and inclinations into "the way of peace," that is, of reconciliation to God by the blood of Christ; to themselves by the answer of a conscience cleansed from sin, and to one another by mutual love. "Happy is the people that is in such a case; yea happy is the people whose God is the Lord. They are the children of the light and of the day. Their sun shall no more go down, neither shall their moon withdraw itself: for the Lord shall be unto them an everlasting light, and the days of their mourning shall be ended."

* Psalm lxxiii. 24.

POETRY.

From the ANTHOLOGY.

Lines, addressed to a Mother, on the death of two infants, 19th September, 1803, and 19th December, 1806.

SURE, to the mansions of the blest,
When infant innocence ascends,
Some angel, brighter than the rest,
The spotless spirit's flight attends.

On wings of ecstacy they rise
Beyond where worlds material roll:
Till some fair sister of the skies
Receives the unpolluted soul.

There, at the Almighty Father's hand,
Nearest the throne of living light,
The choirs of infant seraphs stand,
And dazzling shine, where all are bright.

Chain'd for a dreary length of years
Down to these elements below,
Some stain the sky-born spirit bears,
Contracted from this world of woe.

That inextinguishable beam,
With dust united at our birth,
Sheds a more dim, discolour'd gleam,
The more it lingers upon earth.

Clos'd in this dark abode of clay,
The stream of glory faintly burns;
Nor unobscur'd the lucid ray
To its own native fount returns.

But when the Lord of mortal breath
Decrees his bounty to resume,
And points the silent shaft of death,
Which speeds an infant to the tomb;

No passion fierce, no low desire
Has quench'd the radiance of the flame,
Back to its God, the living fire
Reverts, unclouded as it came.

Oh, Anna! be that solace thine:
Let hope her healing charm impart,
And soothe, with melodies divine,
The anguish of a *mother's* heart.

Oh! think the darlings of thy love
Divested of this earthly clod,
Amid unnumber'd saints above,
Bask in the bosom of their God.

Of their *short* pilgrimage on earth
Still tender images remain;
Still, still they bless thee for their birth,
Still filial gratitude retain.

The days of pain, the nights of care,
The bosom's agonizing strife,
The pangs which thou for them didst bear,
No! they forget them not with life.

Scarce could their germing thought conceive
While in this vale of tears they dwelt;
Scarce their fond sympathy relieve
The sufferance thou for them hast felt.

But there the soul's perennial flower
Expands in never-fading bloom;
Spurns at the grave's poor transient hour,
And shoots immortal from the tomb.

No weak, unform'd idea, there
Toils, the mere promise of a mind;
The tide of intellect flows clear,
Strong, full, unchanging and refin'd.

Each anxious care, each rending sigh,
That wrung for them the parent's breast,
Dwells on remembrance in the sky,
Amid the raptures of the blest.

O'er thee, with looks of love they bend,
For thee the Lord of life implore;
And oft from sainted bliss descend,
Thy wounded quiet to restore.

Oft in the stillness of the night
They smooth the pillow for thy bed;
Oft, till the morn's returning light,
Still watchful hover o'er thy head.

Hark! in such strains as saints employ
They whisper to thy bosom, peace;
Calm the perturbed heart to joy,
And bid the streaming sorrow cease.

Then dry henceforth the bitter tear,
Their part and thine inverted see!
Thou wert *their* guardian angel here,
They guardian angels now *to thee*.

January 12, 1806.

(ORIGINAL.)

SONG.

I LOVE to hear the flute's sweet notes,
On ZEPHYR's balmy pinion borne;
While soft the melting cadence floats,
And sighing ECHOES wake to mourn;
Stealing on the enraptur'd ear,
At the closing hour of day,
Wildly warbling, sweet and clear,
Grateful as affection's tear,
Then in murmurs die away.

I love to hear, when blushing morn
Tips the clouds with rosy hue,
The new-wak'd lark salute the dawn,
His matin song of praise renew;
Singing as he scales the plain,
Or directs his flight above,
Waking all the tuneful train,

To begin the sylvan strain,
Harmonizing every grove.

I love to hear, when mid-day's heat
With listless languor fills the brain,
Deep in some shady cool retreat,
The distant water-fall complain;
As it furious leaps the mound,
Dashing down the rocky height,
Foaming o'er the pebbled ground,
Bidding echo swell the sound,
While it sparkles on the sight.

But when with her, whose image dwells
Within my glowing breast, I stray,
The music more divinely swells,
The lark more sweetly tunes his lay.
While beneath the shade we rove,
Murmuring streamlets soothe the ear,
Through the calm sequestered grove,
Echo whispers only LOVE,
Cupids only hover near.

SELIM.

On the Union of the Soul and Body.

WE see the process of a piece of work in the hands of the weaver; the threads are so regularly arranged, and the colors so disposed, that there results a marvellous production, representing animals, flowers, &c.: may it not be in like manner, that the images of things perceived by the soul, are formed in the brain? The different vibrations of fibres, combined in a manner almost infinite, may suffice to represent all objects; and the same variations more faintly repeated, may perhaps serve to recal them. We may thus compare the soul to a centinel on a high tower, whence he descries an immense prospect; whatever the eye can perceive in the extent of this prospect, the soul may see perhaps concentrated in a very small space, by means unknown to us. If a man, born deaf, and having, consequently, not even an idea of the organ of hearing, should observe that a person gave orders to men at a distance from him; if he saw them move in consequence of the influence of these orders, he would not comprehend (having no idea of the motive of speech) by what means this single person could move all the rest. It is thus we cannot comprehend the influence of the soul on the body; and it may be by means analogous to the instance just mentioned.

"*A short Introduction to the Primitive Faith, as once delivered to the Saints.*"

THIS is a small compilation, printed at Danbury, [Con.] intended for the use of children, consisting of the church catechism, with an appendix, also in the catachetical form, explanatory of the fundamental doctrines of the gospel, the institutions of the visible church, her observable days, festivals and fasts; scripture authorities being cited for proof of each point. To these are added short prayers and devotional exercises, adapted to the capacities and wants of children. This little publication deserves to be recommended to all parents and heads of families, who wish to train up their children in the ways of piety and the fear of God.

Importance of Time.

"*WE take no note of time, but from its loss,*" was the exclamation of an elegant Poet. Time like a mighty stream which majestically rolls its waves to the Ocean, is hastily bringing all terres-

trial things to a close. The regular succession of the seasons, the return of day and night, the strokes of the clock, and the beating pulse, all unite in the confirmation of this solemn truth. Man, like an anxious chariotteer, ardent to reach the goal, presses with rapidity from the cradle to the tomb; or like a traveller, who ascends some towering eminence, that he may discover the place of destination, and if by chance it lie within his ken, regardless of the intervening space, he hastes with nimble steps to reach his destined home. So with avidity man urges his chace thro' life, anxious to advance, little considering the value of his fleeting days: Alas! He takes no note of time but from its loss.

This life is but the preface to Eternity. On its page is indicated man's external destiny. The clock, which points out the rapidity of time, intimates eternity by the vibratory motion of its pendulum.

When, in imagination, we travel back through the extensive vale of time, we behold vast crouds of sagacious statesman, subtle philosophers, crafty politicians, elegant poets, eloquent orators, who have appeared on the stage of action, performed their parts and made their exit. How swift, but how harmoniously do the wheels of nature roll; still men will take no note of time but from its loss.

Anecdote of William Burkitt.

THIS pious expositor, going one Sunday to church, from the parsonage-house, met an old college friend, who was purposely coming to give him a call before sermon. After the accustomed salutations, Burkitt told his friend, that as he had intended him the favor of a visit, his parishioners would expect the favor of a sermon. The other excused himself by saying, that he had no sermon with him; but on looking at Burkitt's pocket, and perceiving his sermon case, he drew it gently out, and put it into his own pocket. He then said, smilingly, "Mr. Burkitt I agree to preach for you."—He did so; and preached Burkitt's sermon; but he appeared to great disadvantage after Burkitt, for he had a voice rough and untuneful, whereas Burkitt's was remarkably melodious. "Ah! (said Burkitt to him after sermon in the vestry) you was but half a rogue; you stole my fiddle, but you could dot steal my fiddle-stick."

Anecdote of Dean Maxwell.

THIS gentleman, who was the intimate friend and companion of Dr. Johnson in the early parts of his fame, and who to an excellent understanding, fine talents, and general reading, has added a good deal of Johnson's aphoristical manner of conversing, being a few years ago at Lord Mount Edgecomb's, which commands so grand and extensive a view of the ocean, looked for some moments with awful admiration at the prospect, and then exclained, *the sea is his and he made it, and his hands prepared the dry land!* Soon afterwards coming to the bottom of a high hill, which in the course of seeing the improvements it was necessary to ascend, the Dean who was then above seventy years of age began to demur a little—"Come, doctor," says his guide, "the hills are his also, and he made them." "True," says the doctor, "but not for me to climb them."